

wife saving for the cause of fornication causeth her to commit adultery and whosoever shall marry her that is divorced committeth adultery." Mat. 5:32. This one permission only in God's word and it when carefully scrutinized in the light of some of the plain teachings of the Gospel requirements barely admissible. Yet how nauseating to read the Calendar of courts after a divorce session. Petitions granted on the grounds of drunkenness, of mistreatment, failure to provide, infelicity, jealousy, dissension etc., the gospel permission, (if such it can be proved) never once mentioned or even hinted before the court.

This ignoring of sound morals in our country is having effect even in England. Lord Russell, failing to obtain a legal divorce under the English law availed himself of our degenerate and easy going morals, to secure a divorce and remarry. We seriously question whether his punishment as a bigamist, will end, such expedients even among our English relatives across the waters, moral degeneracy is too prevalent. The Christian sentiment of moral purity is fast losing its hold, upon the masses and that heaven born sanctity which once surrounded the American home is sought for in vain.

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#### FEETWASHING

JOSEPH PARKER

I have said that the explanation of a fact may come by and by. In the case before us the explanation came immediately after the event. After he had washed their feet, and taken his garments, and was set down again, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Suppose that Jesus Christ had laid down the abstract doctrine-Christians, ye ought to wash one another's feet. What would have been the result? Who would have believed him? We should have found in that an instance of mistranslation; there would have been great hunting up of grammars and lexicons upon that point, because it stands to reason that the thing is utterly absurd. There is a missing letter; there is a wrong punctuation; there is a great difference of opinion between critics, we should have said, as to the meaning of this. But what does Jesus Christ do? Instead of merely laying down the doctrine, he gave the example. This shows how teaching may start from either of two points, from philosophy or from life. It may be based upon a course of reasoning; it may express itself in example, in service in deed. Some teachings must, from the necessity of the case, be purely intellectual; it does not admit of incarnation. Other teaching may at once be practical it may rise out of the life, and prove by positive demonstration the practicability and beneficence of its philosophy. Christ's method did not admit of debate.

It was not a theory, it was a fact. There it was, a step that could never be forgotten, an argument which no ingenuity could ever impair. It was practicable; the Lord and Master had done it. It was worth doing, or he who never trifled with life would not have set the example.

This shows in a wonderful manner the vocation of men to whom God has assigned positions of lordship and mastery in life. What is our business in proportion as God has set us in eminent places, given us great talent or great wealth, or great position of any kind? Our duty is to set example of lowliness and charity, the lowliness which comes out of righteousness, the charity which stands upon law. We require all the stimulus of illustrious precedent in order to do some things which are unwelcome in life. We have not courage to do some things solely on their merits. Even if we could see them to be duties we could never bring ourselves to discharge them. We want somebody else to it first. We want to hide ourselves under a great name. Christ provides for this peculiarity of our nature. He allows us to see his name and example. "You may say that I did it. If ever you are caught in the humiliating act of washing brother's feet, and there should come into your cheek a tingling of shame, you may say that I did it." You will in life, such are the combinations of society occasionally want precedent. You cannot always work upon the abstract and the right. Sometimes you will want the defense of a name; you will occasionally want to be able to point to somebody behind you and say, "He did it first." "Now take my name, I have given you an example." So we get out of a splendid precedent what we never could have got out of an abstract command. We all know well what this is in life. The young man who wants to try some new plan of doing his work, trembles a little before doing so, and then he says, "I will do it." And when he has been brought to look about it, it has been an encouragement to him when he could point to some older man and say, "He does it." We thus live in one another, and the past becomes the inspiration of the present; and precedents and examples vitalized into the living influential forces of today. This is how our greatest work has been done.

#### IT SHOULD MEAN MUCH

C. H. WETHERBE

Judging by what a good many Christian people say, and also by the way that they act, one must suppose that a divine call to the gospel ministry does not mean anything specially. Those people virtually tell us that in these days there is really no such thing as a direct personal call from God to young men to enter the ministry. They say that God as truly calls Christian young people to certain spheres of labor, both secular and religious, as he calls anyone to preach the gospel. From such a point of view a call to the

ministry does not mean anything special; it has no exclusive significance. It occurs to me that this kind of sentiment is quite in time with the liberatism of the day. It is a species of moral laxity which is largely tinged with infidelity. It is certain that the Bible does not sanction such a sentiment, for it expressly states that no man has a right to take upon him the honor of the high calling of the gospel ministry of his own accord. It is God himself who has the sole right of appointing to that work those whom he deems best to appoint. Paul repeatedly and most distinctly stated that he was "called to be an apostle," that it was God who called and commissioned him to the work of the ministry, and such a call and commission meant a vast deal to Paul, and even to men in general.

The venerable senior editor of the Journal and Messenger referring to the state of things in the Baptist denomination during the early part of his life, says: "It was believed that he who would successfully preach the gospel, making proof of his fitness for the work, must not only give evidence of clearly defined and convincing Christian experience but he must also feel in his soul 'Woe is me if I preach not the gospel.'" In those days it was not an unheard of thing for a council to refuse ordination because of lack of evidence of a divine call to the work of the ministry. But times have changed. In all his experience the writer of this has never known but one case of that kind, and that quite recent, under his own observation. It has to be said that the custom of ordaining councils is to make very little account of a 'call of God.' True, it is customary to ask the brother about it, but it makes very little difference what he says in reply. The inference seems to be, 'What is that to us? If he wants to enter the ministry, let him enter it and find out how he likes it.' How wonderfully orthodox some Christians are in relation to some of God's requirements, and then how marvelously unsound they are with respect to some other demands of God! Verily, a divine call to the ministry should mean a vast deal to both ministers and churches.

## The Home

#### How Often We Forget

We are too heedless of the little things  
Done for our comfort by our own each day;  
Too thoughtless of the cheek our lips might kiss;  
The grateful word—so short a word to say!  
We notice not the tired feet hurrying  
On our small errands; fail to heed the meek  
Word of reproof, nor sicken with the thought  
That at our blunders less kind lips might speak.  
God trains His angels in our simple homes,  
While we search skyward for the radiant wings;  
And heaven's light plays about the patient souls  
Who at our hearthstones daily toil and sing—  
How often we forget, till dear tired hands  
And tender watchful eyes  
Weary of waiting for our tardy thanks  
Slip into Paradise.

—Kate Whiting Patch.